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INTRODUCTION

Science and technology are changing living conditions and forms of worship. We are so accustomed to developments that new digital religion or digital worship term do not surprise us. However we can not stop thinking and following to the developments about technology and embrace them with great enthusiasm. In modern times, changes and transformations include paradigms that are sometimes unpredictable. Many of the discoveries of the early ages developed in the shadow of Einstein's relativity, Heisenberg's uncertainty over the human mind and N. Bohr's atomic model. We are now approaching different to the World, life and worship issues thanks to current thinking models of modern mind. Different approaches do not only change the way we look at events but also contain some paradox and these are paradox of modern times.

Modern times paradox include changing forms of worship. The phenomenon of digital religion has developed considerably since its first appearance. Digital technology's rapid development has led to empirical culture studies of digital religions. The effect of media research and critical theories have made it inevitable to observe religion and digital technologies. Reflections of digital worship showed itself in religious life and culture which led to the diversification of cultural relations. There are some questions to be asked and examined like digital technologies how to shape religious processes or how to contribute to our experience of being a better person. Theology is the key to all answers.

The dialogue between science and religion has a well-established history. In addition to those who believe in deep-rooted religions such as Christianity, Judaism and Islam, the advocates of such teachings as Hinduism, Buddhism, Taoism and Confucianism are also aware of the versatility of dialogue between religion and science. Awareness leads researchers and theologians of different religions to put themselves under certain responsibilities. Especially during the period when digital instruments became widespread and digital worship made itself more felt, researchers concentrated on digital worship areas. The examination of old traditions with new ways of behaving forms the basic framework of the said concentration. The digital world and virtual reality promise people unlimited freedom and a high level of engagement. The diversity of promises and the impact of digital technologies on religious thought have attracted many participants these days. Religious interactions through the products of new media technologies increase the number of sharing and participants every day. The technologies of Modern times allow the perception of worship to change and gain greater mobility.

Scientists who are focused on studying the effects of digital technologies on thought and religious practices are coming together for a common

paye, albeit from different disciplines. This is the role of technology in theology. The term religion is very broad, including symbols, rituals, spiritual practices, metaphysical beliefs, doctrines, and various political orientations. Theology, on the other hand, aims to emphasize rational thought within a particular religious tradition. The essence of the word theology means “reasoning about God” (Peters, 2016, s. 15). In Modern times, researchers who focus on the phenomenon of religion often try to explain the truth within the framework of a critical question.

This study includes an analysis of how people have changed their spiritual life and worship patterns through digital technology. How do worship change through new media, what kind of roles these technologies undertake are examined in this study. Now, religious believers, various communities and institutions consider digital technology as a different tool. Digital religions help individuals to create their own identity and lead to the ability to express themselves. The first step in resolving the issue is through an examination of the relationship between new media, digital culture and belief.

Contradictions of Modern Time

In the shadow of Human Computer Interaction and changing forms of communication, New Media Technologies have increased the sphere of influence. For this reason, researchers from different fields of communication, philosophy and more have turned their attention to digital communication forms. These days, questions about religious practices are manifesting themselves in digital spaces. The combination of different theories and methodologies raises different questions: How do religious practices manifest themselves in the digital environment? How are religious fanatics transformed through new media? Does digitization help the birth of new presence perception online? What are the social and cultural effects of digital worship? How do religious institutions and cultures respond to this differentiation? Are religious authorities experiencing any weakness due to online worship, or are they taking advantage of technology? Within the framework of these and similar questions, the subject of digital worship deserves to be examined in more detail.

Efforts to explain life in modern times manifest themselves in a dilemma that often takes place between material and spirituality. The most critical point of the dilemma is that the determinism in spirituality is not based on a substance. Major religions often repeat that we will live in a non-material world. This topic has been frequently discussed for centuries, but much of the research has failed to reach a definitive consensus. Numerous works about technology have been published over the years. Scientists are trying to eliminate a perception limited to the realm of nature to reveal

reality. The main problem in the age of Informatics is the discernability of an objective form of divine action, whose intervention in the physical world is not entirely clear. Thomas Torrance, a man who devoted his life to theology of science, says: “Science theology is only a humanitarian effort to investigate the truth because we are trying to capture God as much as we can, to understand what we have discovered, and to speak openly and cautiously about what we understand” (Torrance, 1969: 281-282).

The occurrence of certain cultural changes in the information age has affected the phenomenon of religion. However, the religion’s quests and the duties of forming attitudes are still valid. Human nature always seeks truth. The path of the individual crosses religion and technology. The discourses of religions to explain the existence of man are enriched through technology. The mentioned state of enrichment has not only affected the developmental stages of how we view human life, but has also captured these stages. The question of how religion and technology influences or leads to human existence has changed the one-dimensional perspective. Giving a supreme meaning to technology has become widespread by preventing situations that were previously described as destiny. For example, early detection of certain health problems was not possible when technology and medicine were not modern. It is now possible to solve problems such as early diagnosis of the child in the womb, or problems of individuals who have problems with fertility through technology. These circumstances caused him to be given a lofty meaning. This has caused a bit of a breakdown in the understanding of God’s will or “Destiny”. The real question here is how far the technology can go.

Although the contribution of technology towards religious beliefs is much, it has entered into the struggle with religion. For example, some views were once available that the Earth was created in the time frame of about 6,000 to 10,000 years ago. Hypotheses based on religious beliefs were abandoned as a result of later excavations, fossil remains and carbon materials (Feist, Shukla, & Beauvais, 2010: 197). Therefore, developing modern technologies have shown us that religious beliefs, which were previously regarded as true, are lacking in human existence. Today, people share some verses with new media technologies, refer to some hadiths, and believe that they have completed their religious obligations in a traditional way. The important point here is digital worship. The advocates of digital worship believe that the virtual world will increase its influence in the future and they will replace traditional religious worship. Digital worship, which continues the field of expansion, resembles the Protestant Reformation. The premise of Martin Luther led to an increase in the effects of printing tools later on. Likewise, new media technologies are key to digital worship.

Looking at the developments, it is clear that different virtual religions and communities will emerge in the digital age. Digital worship centers will not be physical structures formed by a brick and mortar. New Media Technologies also represent people who do not have membership in a religious organization or who do not physically go to places of worship. With the rise of smartphones and social media apps, religious issues are being discussed in virtual space. Nowadays it is very difficult to escape from technological tools and this triggers, influences and changes people's behavior. Interaction allows people to communicate their thoughts, while digital apps target people's forms of worship. Because it is now easier to worship with online technologies, and these technologies are reshaping even religious people and making them gain new behaviors.

Theology and New Media Technologies

In the light of the computer and communication technologies, many fields are changing and one of them is the phenomenon of theology. Theology increases the interaction with new media technologies. And theology reinterprets the old prophecies under a technology umbrella and tries to approach the subject in the philosophy of science. Before mentioning the theology of modern times, it is important to explain the concept of theology. The term theology originated from the combination of the words "Theos" (God) and "logos" (Logic) in the ancient Greek language. Theology refers to the work of thinking or learning on the words of God (Campbell & Garner, 2016: 9-10). When we look at the word roots of the concept, it is seen that the emphasis is placed on "logos" as in the concept of technology. But what we need to talk about here is digital worship. The term refers to a field of study that focuses on analyses of theological thought about the emergence, development and future of technology.

With the help of science, technology theology is changing. Researchers of the modern age try to interpret religious traditions based on reductionist thinking. However, because of each geography contains different cultures makes it difficult to reach a common conclusion. But scientific studies are determined to overcome these challenges. Thanks to technology, we have various ideas about religion. The following question come to mind: What would our lives be like without any technology? It can be seen through technology that science and logic make a revolutionary development of ideas. The forms of thought led by technology revolve around life, emotions, nature and communication.

For some people, technologies that are just machines lack the nature of morality, the human way of thinking. Technique and science are used by human hands as good or bad. Because it is clear that the negative situations caused by

technological tools are not on their own. But sometimes it can be stated that technology is out of control. Another problem is hidden within technological mysticism. The state of mysticism, which manifests itself in many religious doctrines, has targeted the personality structure of modern man. Do we find all the glory of our spiritual imagination in the reality we live in? Or can we reach this imagination without resorting to the material world? Similar thoughts turn into a ball of questions that contains a variety of mysteries.

The scientific worldview always needs to be questioned and expanded. And that sometimes happens with metaphysics because it is clear that without metaphysics there is no progress that has full-blown consequences. Theologian Arthur Peacocke emphasized the importance of reconsidering religious issues from different perspectives. And he also noted the emphasis on metaphysics and mysticism: “The special revelation of God has an effect on the divine mystery. The mystery is by no means stuck to theology and not in limited form. The mystery in the existence of twentieth-century science needs to be evaluated in a new dimension. States like uncertainty and fluctuation in quantum physics increase our knowledge of certain things. But it requires us to think clearly first. Thoughts on the basis of physical reality were once more difficult. However, reflections on the question of modernism and the mystery of existence are facilitated by natural sciences”(Peacocke, 1993: 141). Therefore, the century we live in contains a period in which theology and technology are intertwined.

Digital Worship

We have often witnessed the conflict between science and religion in the past, but today there is a period of peace. The phenomenon of science and religion is not only living peacefully, but also seeking answers to modern-day questions with an understanding away from dogmatic thoughts. It is very difficult to evaluate a subject in our time without a scientific and technological framework, even worship is carried out digitally. Thanks to the advances in communication technologies over the last decade, we can explain the question of what is digital worship. Conceptually, when we look at the subject of digital worship, it is seen that the internet platform comes to the fore. Since the 1990s, the internet, which made itself felt in society, has enabled the birth of many formations. One of them is the phenomenon of “cyber-religion” seen in the late 1990s. The transformation of virtual communities into virtual societies has led to the emergence of new movements of worship. The desire to maintain worship in a digital environment arises from this. Nowadays, the development of virtual reality technologies has helped to create artificial worlds similar to the reality.

The emergence of digital worship actually originated in the Western countries pioneered by the Christian world. The concept of the “Cyber-church” was first discussed in the book “Cyberchurch” by futurist Patrick Dixon in 1997. Dixon emphasized that new cyber communities will emerge that can grow in a very short time thanks to web-based technologies. He also stated that traditional worship structures will change through video technologies, communication systems and community forums and this situation will spread as a global wave (Dixon, 1997: 181). Tim Bednar, in his article “We Know more than our Pastors”, brought a different perspective to the subject. And in his work exploring the impact of the blogging movement on faith experiences. Also, he has made a depiction of modern cyber churches (Bednar, 2007).

Digital worship was originally defined as a metaphorical framing and in a way that religious practices did not include traditional constraints. Cyber religion was used by some to suggest new kinds of religious communities. In digital worship, there was a structure in which people carried their spiritual lives to cyberspace (Campbell, 2013: 13-14). Morten T. Højsgaard and Margit Warburg say that cyber religions have a meaning beyond the reflection of thought as a concept: “There is strict opposition to traditionally structured institutions, where content reflects the main characteristics of postmodern cyberculture. And digital religions, which are also a phenomenon, are changing the traditional structure of pursuits for ontological and metaphysical questions. Because religious institutions are being replaced by new environment” (Højsgaard & Warburg, 2005: 62).

Digital worship includes the processes of a religious group to carry out their religious activities through the internet. Digital worship, which is intended to facilitate worship services, comes across in a wide variety of forms. The virtual environment has become a reference point for theological questions. Today, the phenomenon of digital worship is changing the traditional structure of many places of worship. Physical forms of worship or meetings are now held in a virtual environment. Thanks to the multimedia offered for the virtual environment, worship has become richer. And it has ceased to be an alternative and has begun to become a main element. Digital worship relates to new cultural values and technological contexts. It also includes the process of transferring and questioning traditional religious assumptions to the virtual environment.

Advocates of digital worship, who have embraced new media technologies, do not completely ignore traditional religious beliefs. Instead they have gone down the path of learning the techniques online. Although there are many digital worship communities available online, there are few known communities. Religious services are provided with the help of in-

ternet technology. For example, many churches in the United States have their own internet church campus and have numerous members. And these churches are distinguished from traditional churches in terms of physical environment. When we look at the researches on digital worship, it is seen that the places of worship in the UK are integrated with digital technologies. Most of the 16,000 churches in the country have wireless internet access (Campbell & Garner, 2016: 2). And efforts are being made to expand and develop religious services with digital generations.

Digital Worship and Online Applications

Digitalized worship and online understanding of religion are reshaping rituals and changing traditional constitutional systems. Individuals aim to make use of the opportunities provided by the digital world. Fluency and flexibility of new media technologies are different from traditional. This allows new forms of religiosity and practices. Although digital worship is now much less common than traditional worship, it is very interesting because it contains different forms of worship. Therefore, it is necessary to examine the areas of digital worship and digital practices.

Now let's examine popular digital worship practices within the framework of new media features defined by Lev Manovich (Manovich, 2002). When the services for digital worship are investigated, it is seen that the services for the Christian religion in particular are excessive. One of the most popular of these services is "Life Church" (Life Church TV, 2019). In particular, there are live streaming services from 28 different churches in 8 different states of the United States. When we look at service like this, we are witnessing that the internet has become a new tool for spreading the areas of worship. Organizations carrying out digital worship services are also integrated with social media sites. Thanks to these applications, the elements of the traditional church were transferred to the virtual world.

The basic features of the new media have been effective in digital worship models. Interaction, feedback, versatility, time and space differences are the main features. There are numerous communities, sites and digital practices that carry these characteristics and provide services for digital worship. It is important to explain the partnership of technology and religion through digital applications. This will lead to an easier understanding of the issue of digital worship. In particular, popular services belonging to the three great sacred religions have been studied within the framework of new media characteristics. The sites and applications reviewed are the most downloaded, clicked and preferred services in search engines and digital platforms:

Table 1: *Digital worship services of three holy religions*

		New Media Tools Features				
	Digital Sources	Live broadcast	Social Interaction	Representation in Social Media	Creating Religious Identity	Mobile Application
Christian Worship	(Life.Church Tv,2019)	available	available	available	available	available
	(i.Church TV, 2019)	available	available	available	not exist	not exist
	(Gracechurch TV, 2019)	available	available	available	not exist	available
Jewish worship	(Swfs TV, 2019)	available	available	available	not exist	not exist
	(Synagogue TV, 2019)	available	not exist	not exist	not exist	not exist
	(Myjewishlearning Tv, 2019)	not exist	available	available	available	not exist
Islamic worship	(Makkahlive TV, 2019)	available	not exist	available	not exist	available
	(Thenationsmosque TV, 2019)	available	not exist	not exist	not exist	not exist
	(Zakariyyamasjid TV, 2019)	available	available	available	not exist	available

First of all, three different sites have been examined for services to the Christian faith. When we look at the common features of the sites, live broadcasts are made from inside the churches. In addition, there are social interactions for digital worship and sharing via social media tools. Secondly, internet-based websites for Jewish faith were discussed. Only one of the sites reviewed opted for tape broadcasting rather than live broadcasting. Publications usually take place from inside synagogues. There is also the possibility of social interaction in publications and representation in social media. However, the lack of mobile applications in particular is a shortcoming. It is seen that digital services for the faith of Jews are weaker compared to services for the Christian religion.

Thirdly, the services for the religion of Islam were examined. In particular, live broadcasts are as varied as services for Christian religion. In addition to live broadcasts from Mecca, there are broadcasts from various mosques during prayer periods. However, when compared to the services of Christians, there is weakness in terms of social interaction. Representation in social media is mostly available. Another deficiency is the creation of religious identities in services. Users cannot demonstrate their religious identity. In terms of mobile applications, services are sufficient.

To sum up, the variety of services for Christians stands out. Religious groups are now able to address communities through social media tools. For example, Jesus has his own Facebook page. Buddha also has twitter accounts. There are also services that allow you to contact the Pope or watch Mecca live and pray. For instance, there are services like Godtube.com, which includes videos of Youtube for Christian faith, or various social media services like Millat Facebook, which is similar to Facebook but only for Muslims.

Discussion and Conclusions

Although new media technology affects many areas, there is no holistic analysis or conceptual integrity on the subject. Especially the phenomenon of digital worship is an area that needs to be examined in more detail. To provide a new framework for the subject, it would not be right to describe digital worship with a definition performed only on the internet. It is important to show how digital media unites with digital worship, how it is shaped and how it affects societies.

Religion shapes and changes many elements in society. Changes in technology and media now affect the cultural structure. And the effect is inevitably seen in the religious sphere. Thanks to technology, societies have begun to adapt easily to different values and religious opportunities. We now live in a world where digital worship affects spiritual lives. The values of traditional beliefs not only change, but also become integrated with new media technologies. Today, social media is an important medium where individuals can discuss their various beliefs. Social media has become particularly rich with forums, podcasts and various apps. Therefore, issues related to all areas of life began to take place in the digital environment. The most important of these is the digitalization of worship.

Digital worship became the new form of religious practice. Digital worship shapes beliefs and at the same time helps traditional beliefs to enter culture in new ways. Therefore, the distinction between traditional forms of worship and digital forms of worship has become increasingly blurred. Traditionalists, on the other hand, oppose this blur. According to them, the activities carried out on the internet contain different strategies, so traditional forms of worship cannot be completely replaced. In the age of informatics, there is a cultural structure surrounded by the free movement of information. The coexistence of this cultural structure with digital practices indicates a different dimension. Because different religious understandings emerged as online and offline. This can lead to deviations from the purpose of worship.

Digital religious practices transformed by new media technologies. This technologies is also reflection of the offline environment. Different ideas were gathered together through religious practices. This happened thanks to the interaction, virtual community and multimedia, which are the own features of new media technologies. There are two sides in terms of worship. On the one hand, the advocates of traditional religion, on the other, adopt the characteristics of online culture. These two sides should be examined closely.

Comprehensive study of digital worship can be achieved through close examination of religion, culture and media. These areas are very critical for the development of interdisciplinary investigations. Internet pages, mobile applications, live broadcasts and many other media for digital worship are increasing day by day. This study, which focuses on the concept of digital worship, will shed light on future technology-religion relations.

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